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ABSTRACT

The Cross-Cultural Psychology Newsletter, an official publication of the International Association for Cross-Cultural Psychology, reports on recent publications and research in cross-cultural psychology. Notes on international conferences in the field are followed by annotations of new publications. In addition, recent research projects are discussed, among them a cross cultural measure of children's preferences for fruit trees under varied conditions of color availability and a study of revealed knowledge through the use of hallucinogens in Tsonga fertility rites. Messages to colleagues relate opportunities for field work and conference proceedings. A bibliography of cross-cultural research, listing both publications and research grants, conclude the newsletter. The six yearly issues of the newsletter cost $4.00 for individuals, $7.00 for libraries, and $16.00 for airmail (all within the United States). (KSM)

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SEP 20 1973

IACCP

CROSS-CULTURAL PSYCHOLOGY

NEWSLETTER

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Editor's Note

I A C C P

International Conferences

New Publications

New Research

Message to Colleagues

Bibliography of Cross-Cultural Research

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EDITOR'S NOTE

This issue includes a reminder on the IInd IACCP International Conference in August next year together with suggestions on principles and themes. It is hoped that Members respond to Dr. Berry's call for comments on his suggestions since, as he states, the programme will only be as good as the contributions provided by our membership.

Two new books are listed, one on Cross-National Family Research edited by Marvin B. Sussman and Betty E. Cogswell and the other by Kearney, De Lacey and Davidson on The Psychology of Aboriginal Australians.

For those interested in fieldwork in Uganda, Dr. Busulwa at Makerere University may provide facilities. More information on this and the following can be found under Messages to Colleagues. This summer may also see a 10-15 week get-together on methods in the behavioral sciences suggested by the Society for Cross-Cultural Research. Those who are interested in making informal contacts with psychologists in the People's Republic of China can contact Brian Young at the University of Hong Kong.

It is hoped that as the IACCP expands and this Newsletter gets a wider circulation we can incorporate additional features in addition to the ones already listed. A correspondence section on current 'hot-topics' in the field would be welcome for example. Any suggestions?

INTERNATIONAL CONFERENCES

IInd IACCP International Conference

Host: Canadian Chapter of IACCP

Location: Queen's University, Kingston, Ontario.
150 miles West of Montreal
150 miles East of Toronto
100 miles South of Ottawa
Can be reached by modern train (2 to 3 hours or 5 to 7) from any of these cities.
Can also be reached by air from Syracuse (1 hour flight across Lake Ontario via Wagner Aviation).

Time: August 6th to 10th, 1974.
(Following Int. Cong. App. Psych. in Montreal, July 28 to Aug. 2, 1974)

Housing: Student Residence

IACCP Second International Conference
Queen's University at Kingston
August, 1974.

It is not too soon to begin to lay out a tentative programme for this Conference. This circular suggests some principles and some themes around which the Conference could be planned. It is intended as a preliminary working document to "draw fire" and elicit suggestions. Please feel free to comment, criticize and complain; the programme will only be as good as the contributions (both preliminary comments and final papers) provided by our membership.

Some Suggested Principles:

1. We should try to circulate all papers in advance; most of the time allotted could then be used in discussion rather than in presentation.
2. Sessions should be 45 to 60 minutes long rather than the more usual 30 minutes.
3. Principle number 2 implies that we should have fewer papers or parallel sessions (or both).
4. A full day (or perhaps two afternoons) should be set aside in the middle of the conference for "self-selected" or spontaneous small groups to meet to discuss specific topics.
5. Selection of papers should be made, in part, on the basis of geographical and cultural representation.

Some Suggested Themes: (in addition to the usual topics: perception, cognition, etc.)

1. Attempted integration of theory and cross-cultural empirical work of Piaget and Witkin.
2. Cross-Cultural Research Ethics.
3. Explorations of Behaviours not usually sampled by Western psychological research.
4. Relationship between adaptive ("normal") and maladaptive ("abnormal") behaviour cross-culturally.
5. Varieties of "Ecological-Cultural-Behavioural" models.
6. Theories and Models of Acculturation.

Supportive comments, or criticisms, and further or alternative suggestions, are eagerly awaited!

John Berry
Psychology Department
Queen's University.

1973 Directory of Cross-Cultural Research and Researchers

Information is now being collected to update the Directory of Cross-Cultural Research and Researchers, first published in 1970. The form can be obtained from Dr. Walt Lonner, while researchers from outside the United States should obtain a yellow form from John W. Berry, Department of Psychology, Queen's University, Kingston, Ontario, Canada.

W.J. Lonner
Co-Editor
Western Washington State Univ.
Bellingham, Wash.,
U. S. A.

THE SOCIOLOGY OF DEVIANCE AND SOCIAL CONTROL SESSION AT THE 1974 INTERNATIONAL SOCIOLOGICAL ASSOCIATION MEETINGS IN TORONTO

Although there has been a Sociology of Law Session at the International Sociological Association conferences in the past, there has not been systematic coverage of the Sociology of Deviance and Social Control. At the meetings of the I.S.A. in Toronto August 18th - 24th, 1974 Professor Vittorio Cappechi, Instituto Carlo Cattanio, Via Santo Stefano 6, Bologna 40125, Italy and I have been asked to organize an ad hoc session on deviance and social control. It is hoped that we will be able to have a substantive session and also the opportunity where a regular research committee might be organized.

An appropriate theme for a session at the International meetings might be, "the cross cultural study of deviance and control." However, we would welcome many suggestions as to how we might proceed. Specific outlines for papers, suggestions for persons who might take part in a panel discussion, etc. would be welcomed.

Since the problem of coordinating a session between Edmonton, Canada and Bologna, Italy is rather obvious, it would be appreciated if you would send duplicate copies of your correspondence to both Professor Cappechi and me.

James C. Hackler
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NEW PUBLICATIONS

Belcher, John C. (U. Georgia) A cross-cultural household level-of-living scale. Rural Sociology, 1972(Jun), Vol. 37(2), 208-220. Constructed a level-of-living scale that is valid cross-culturally. Level-of-living and related socioeconomic indices have been widely used in social science research. All of these scales have been culture-bound and seldom, if ever, even adequate for longitudinal studies. New approaches for measuring such phenomena are needed. Previous level-of-living scales have been based on possession of items rather than on their functional use. For this study a list of functions fulfilled within the household through the utilization of material items was compiled. Gradations in technological efficiency in performing these functions were given weights from 1-5. Functional alternatives to the items listed are permitted. The resulting 14-item household level-of-living scale was tested by use of data from rural Georgia, Puerto Rico, and the Dominican Republic. Evidence is presented that the instrument is a valid and reliable measure of level-of-living.

Berry, John W. (Queen's U., Kingston, Ontario, Canada) Muller-Lyer susceptibility: ecology or race? International Journal of Psychology, 1971, Vol. 6(3), 193-197. 496 10-70 yr. old Ss of both sexes, drawn from 4 ethnic groups (Temne, Eskimo, Aborigines, and Indigenes) and a Western (Scottish) comparison group, provided data for Muller-Lyer susceptibility. Individually tested Ss were administered the Kohs' Block Design (KBD) Test as a measure of perceptual differentiation. Ranking of carpenteredness in the samples was judged from field notes, photographic records, and observation. Skin pigmentation, from dark to light (as an index of retinal pigmentation) was ranked for all groups. The negative relation expected between differentiation (using the KBD) and Muller-Lyer susceptibility across samples was contradicted, rather than supported, by a positive correlation that actually obtained. Some support for the ecological hypothesis in Muller-Lyer susceptibility across samples appeared (.64). The strongest relationship (.82) appeared in comparing pigmentation and Muller-Lyer susceptibility across the samples. This evidence provides the lst support for the statement that pigmentation is the best predictor of Muller-Lyer susceptibility across ecological and cultural settings.

Deregowski, Jan B. (Univ. of Aberdeen) Industrialisation of Developing Countries: Problem of Simple Skills. Int. Rev. App. Psychol., 1973, 22, 77-84.

Greenglass, Esther R. (York U., Downsville, Ontario, Canada) A cross-cultural study of the relationship between resistance to temptation and maternal communication. Genetic Psychology Monographs, 1972(Aug), Vol. 86(1), 119-139. Examined the relationship between the child's resistance to temptation and maternal verbal communication, within 32 Italian and 30 Canadian mother-child pairs. Direct observation was employed to assess resistance to temptation and verbal communication during 3 tasks. Results show greater resistance to temptation in Italian than in Canadian boys. Italian, as compared to Canadian mothers, were more controlling and restrictive while communicating with their sons. There was no difference in resistance to temptation between Italian and Canadian girls. Resistance to temptation among girls was positively associated with relatively, restrictive parental control.

Jahoda, Gustav; Thomson, Susan S. & Bhatt, Satindra. (U. Strathclyde, Glasgow, Scotland) Ethnic identity and preferences among Asian immigrant children in Glasgow: A replicated study. European Journal of Social Psychology, 1972, Vol. 2(1), 19-32. Assessed the extent to which Asian immigrant primary school children (N = 160) had departed from the values of their culture of origin in Exp. I. Some novel techniques were employed, including an identikit task and 1 focusing on Scottish vs. Asian names. Results suggest that the children had been very powerfully influenced by the values of the host community. Since it was suspected that these results might have been in part a function of the ethnic membership of the investigatory (English) and/or the specific methods employed, the study was repeated on a comparable sample (N = 120) with an Indian psychologist and using modified test materials. Results of Exp. II were essentially the same as far as factual aspects were concerned: however, preferences expressed changed significantly in the direction of Asian cultural values. The theoretical and methodological implications of these findings are discussed, and it is argued that studies of this type are likely to have an inherent element of uncertainty which calls for caution in making generalizations.

Johnson, Nicholas B. (U. Bristol, England) Some models of balance applied to children's perceptions of international relations. European Journal of Social Psychology, 1972, Vol. 2(1), 55-64. Presents data obtained from 4 national samples of 6-11 yr. old children showing preference for 4 countries, perceived friendship of these countries with the S's own country, and perceived relationships among the target countries. 2 quantitative analogues of Heider's balance theory are used to examine the relations between these sets of data, 1 employing a multiplicative and the other a distance approach. Both models were found to fit the data adequately, further research being needed to discriminate between them. An explanation in terms of "ethnocentric correspondence" is given to explain why prediction is noticeably better for British and Austrian than for Belgian and Greek samples.

Jones, Bryan D. & Shorter, Richard. (U. Houston) The ratio measurement of social status: Some cross-cultural comparisons. Social Forces, 1972(Jun), Vol. 50(4), 499-511. Attempted to determine whether Steven's power law relating the magnitude of a physical stimulus (φ) to a psychological sensation (ψ) such that $\psi = c\varphi^{n}$ can be applied to the relationship between social status and income or education. 20 Mexican-American, 20 Anglo-American, and 9 Afro-American college students were Ss. It is concluded that status is a power function of income, but Steven's law does not hold for the relationship between status and education.

Kearney, deLacey & Davidson (Univ. of Queensland, Brisbane) The Psychology of Australian Aboriginals. Sydney: John Wiley, 1973. The term cross-cultural psychology has been in vogue for only the last twenty years although some cross-cultural studies predate its use by up to half a century. Alternative terms can be used but it appears that the term cross-cultural psychology will remain to describe the content of this book of readings.

By coincidence, the earliest recorded field experiment of any substance in psychology was both in the cross-cultural area and in Australia. This celebrated expedition of 1898 from Cambridge University, led by A.C. Haddon, was notable for its use of modern psychological instrumentation and sophisticated measurement. In addition, the findings were quickly and lucidly presented in a variety of psychological and other scientific journals and publications. Nevertheless the impetus this expedition provided to cross-cultural investigation was limited to sensorimotor studies. Cross-cultural reaction-time and acuity studies were reported sporadically up until the early thirties but there appears to have been little interest in the cross-cultural field after the appearance of Klineberg's Race Differences in 1935.

The reasons for this lack of interest in cross-cultural studies probably lie in the prominence of other psychological formulations such as the discrediting of sensorimotor processes as indicators of intellectual ability (Wissler, 1901; Sharp, 1899; and later Perrin, 1921), the isolation of a single g factor by Spearman (1923) and the production of the immediately successful test of intelligence by Binet and Simon (1905). No doubt the field psychologist's position in an unstable world milieu where scientific investigation was characterised by nationalism, distrust, and rampant ethnocentricism prolonged the cross-cultural vacuum.

In studies of the Australian Aborigine, the name of S.D. Porteus is a notable exception to the norm in this field. His use of the Porteus Maze as a test of intellectual ability commenced in 1917 (Chapter 3) and extended unchallenged over almost a quarter of a century. However in Australia, as in other parts of the world, the study of "primitive", non-literate peoples was left largely to the cultural anthropologists or to those anthropologists whose approach leant heavily on the application of psychoanalytic theory to culture. Australian studies by Roheim (1925), Basedow (1925) and Ashley-Montagu (1937) parallel similar psychoanalytic interpretations of culture in Melanesia by Malinowski (1927) and Mead (1963), among American Indians by Benedict (1934) and Erikson (1945), and many others. These studies used observational and discursive methods to investigate the personality and motivational determinants of behaviour. Unfortunately much of this work still needs to be validated experimentally for the psychologist who, in the absence of adequate control of the variables being studied, tends to question uncorroborated observation and interpretation.

The subsequent availability of more robust psychological instruments has probably helped the resurgence of cross-cultural psychology. Often the data collected and the theories generated by anthropologists, ethnologists, and those of the psychoanalytic school have provided the bases for scientific questioning, resulting in the application of psychological tools to other cultures, which is characteristic of the Victorian scientific awakening. The adaptation of Western techniques to other cultures has been a gradual one as evidenced by the development of the Queensland Test of intelligence and a resulting model for measuring cultural differences in intelligence (Chapter 5, McElwain & Kearney, 1970) from the early testing experiences of the Fowler expedition in 1939 (Chapter 4) and by the application of Piaget's theory and clinical method of testing to Aboriginal studies by Seagrim, de Lemos, Dasen and de Lacey. The development of these models of intelligence illustrate the now general acceptance of Aborigines as being different but equal, in contrast to the Victorian approach of cultural differences being differences between "civilised" and "primitive" man which fitted the Darwinian notions of scientific investigation at that time (Chapter 1). Qualitative tests of intelligence among Australian Aborigines (Chapters 6-10) are, at the moment, in a similar phase of development.

This new pluralistic philosophical standpoint in cross-cultural studies, which has developed side by side with a more general feeling of internationalism, as opposed to the nationalistic ethos of the period between the two wars, has been important in the reduction of intercultural stress. Thus the sudden surge of cross-cultural studies both in Australia and overseas might be seen almost as a reaction to the ethnocentric overtones of earlier scientific investigation.

These newer trends have been aided by the deliberate policy of the United Nations in striving to bring about greater world understanding and tolerance. Organisations such as UNESCO and to a lesser extent WHO and ILO have had the policy of different but equal as germane to their functioning.

Cross-cultural psychology has been concerned with two major fields that at first appeared to be quite separate and distinct. One was the field of cultural differences as they related to various aspects of behaviour such as perception, learning, intelligence, personality, etc., and the other comprised the studies of the universality of similar behaviour components. The different but equal philosophy has witnessed a marked extension of studies of the first type at the expense of the latter. This may be seen in the cross-cultural study of intelligence. It was traditional in past studies of intelligence to explain differences in national intelligence test norms as deprivation effects or as the "true state of nature". Today psychological research

is as much interested in cognitive style and organisation as in those quantitative differences which so many studies have reported. While Nurcombe in his article on precausal and paracausal thinking (Chapter 10) hints at these stylistic differences, the realisation of these cognitive components of subjective Aboriginal culture is in its infancy. Nevertheless psycholinguistic studies of Aboriginal English variations (Chapters 13 and 15) make these newest concepts of Aboriginal cognitive style and organisation continually more pertinent. These studies also throw light on applied problems of education, vocational training, and economic and social adaptation, and along with value and motivational research (Chapters 23 and 24) suggest tentative strategies for attacking the apparently worsening problem of Aborigines' coping with pressures of modern intervention. The Bourke project reported by Nurcombe and his fellow workers is evidence of this growing awareness of a widening gap between Aboriginal aspirations and their present situation (Chapters 11 and 12).

Emphasis on cultural differences in coping is again a continuing and popular theme of adjustment studies. Cawte (Chapters 26-30) has extended his early studies of culture-bound illness to include situational variations in maladjusted behaviour. These pictures of transitional Aboriginal society provide evidence, not clear in earlier psychoanalytical interpretations, for more positive action necessitated by Aboriginal needs.

These studies bring together the various aspects of the psychology of Aboriginal Australians which have appeared in a diversity of publications and have not always been adequately cross-referenced to give the reader a full and complete picture of the area. The bibliography (Chapter 33) presented with the articles not only details the majority of psychological studies but places them in the context of other works of peripheral psychological significance.

The studies included are those that have made significant contributions to the understanding of Aboriginal Australians, not as objects of sympathy or fascination, but as human beings who have developed in a different cultural framework.

All the authors and the editors have agreed to forgo the payment of individual royalties in order that a fund may be established to further promote research in this field.

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Manaster, Guy J. & Havighurst, Robert J. (U. Texas) Cross-national research: social-psychological methods and problems. Boston, Mass.: Houghton Mifflin, 1972, x, 224.

Levine, Ned. (Brunel University, Uxbridge, Middlesex, England) Old culture - new culture: a study of migrants in Ankara, Turkey. Social Forces, 1973, 51 (No. 3), 355-368. In a study of rural-to-urban migrants in Ankara, Turkey, the relationship between maintaining village contacts after settling in the city and showing urban acculturation was examined. Taking two aspects of urban acculturation - urban participation and attitude-belief changes - it was found that maintaining contacts with the villages promotes urban adaptation, rather than inhibits it. The results were interpreted as supporting a Contact-Facilitation model of acculturation and the implications of this model for the social organization of Ankara and other newly urbanized cities was indicated. It was argued that the informal networks which migrants maintain with their villages serve as a support system for themselves and as an informal welfare system for newly-arriving migrants.

Sheehan, Peter W. & Stewart, Shelley J. (U. New England, Armidale, New South Wales, Australia) A cross-cultural study of eidetic imagery among Australian Aboriginal children. Journal of Social Psychology, 1972(Aug), Vol. 87(2), 179-188. Tested the hypothesis that as groups of Aboriginal children moved further apart from each other in sophistication and pattern of cultural similarity to European society, differences in experiences of eidetic imagery (EI) would become more apparent. Both EI and memory imagery (MI) function were investigated in 4 groups of 20 children, 8-12 yr. old. Results partially support the hypothesis. Data indicate the strongest EI functioning among Ss in the least acculturated group. EI function contrasted with MI function; MI failed to differentiate groups in any consistent fashion. Variables differentiating groups are discussed in reference to the findings.

St. George, Ross. (U. Waikato, Hamilton, New Zealand) Maori and European psycholinguistic abilities: A resolution of results in conflict with similar studies. Australian Journal of Psychology, 1972(Apr), Vol. 24(1), 9-11. Obtained additional data on the Illinois Test of Psycholinguistic Abilities (ITPA) with 26 Maori and 5 European 5-6 yr. olds. Results indicate that previously reported results with 44 Maori and 19 European Ss could not be entirely supported. The pattern of results now supports those investigations where the poor performance of ethnically and/or culturally different children occurs primarily on the auditory-vocal channels of psycholinguistic ability.

Sussman, Marvin B. & Cogswell, Betty E. (Cese Western Reserve Univ. Cleveland, Ohio) Cross-national Family Research, Leiden: Netherlands: E.J. Brill, 1972.

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Betty E. Cogswell and Marvin B. Sussman, Advances in Comparative Family Research.
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Joan Aldous and Takeji Kamiko, A Cross-National Study of the Effects of Father-Absence: Japan and the United States.
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Andree Michel, Prediction of a Theoretical Model in Family Planning Sociology.
Marvin B. Sussman and Betty E. Cogswell, Interpersonal Competence: An Issue in Cross-National Family Research.
Biographical Sketches.

Thiessen, D. D. (U. Texas) A move toward species-specific analysis in behavior genetics. Behavior Genetics, 1972(Jun), Vol. 2(2-3), 115-126. Proposes that behavior genetics must move toward a closer association with other biological disciplines and cast its experiments and interpretations within an evolutionary context. Behavior genetics has been preoccupied with genetic variability and may, in many cases of high heritability, be dealing with genetic junk. The species as a unit of behavioral response, and as the outcome of genetic polishing, deserves more consideration. Adaptation is the crux of natural selection and offers the best hope of understanding the evolution of behavior and the restriction of genetic variability. It is essential to understand the overwhelming significance of regulatory mechanisms of gene action in natural selection and relate these to behavioral speciation.

Tseng, M.S. (West Virginia U., Research & Training Center in Vocational Rehabilitation) Attitudes toward the disabled: A cross-cultural study. Journal of Social Psychology, 1972(Aug), Vol. 87(2), 311-312. Administered the Attitudes Toward Disabled Persons Scale, Form A; the MA scale; and the Rotter I-E Scale to 61 Americans and 67 Asian college students. Manifest anxiety and length of time the Asian student had stayed in the United States were found to be significant correlates of attitudes toward the disabled ($p < .05$). A 2x2x2 factorial analysis of variance revealed 2 significant main effects, culture ($p < .001$) and anxiety ($p < .05$), and 1 significant interaction, Culture × Anxiety × Control ($p < .05$). An E-I shift ($p < .05$), attributable to Americanization, also was found among the Asian students.

Wilcock, John. (U. Birmingham, England) Comparative psychology lives on under an assumed name-Psychogenetics! American Psychologist, 1972(Jun), Vol. 27(6), 531-538. Comparative psychology has been subjected to a succession of critical assessments in recent years, and, in the latest, R. Lockard (see PA, Vol.III 46:4449) suggests that the term "comparative psychology" be abandoned. This suggestion appears to be based on the narrow view that comparative psychology can be equated with study of behavioral evolution through inter species comparisons, i.e., behavioral phylogeny. A broader view is taken here in which it is argued that behavioral evolution studied through intra species comparison represents an important and hitherto neglected aspect of comparative psychology. An increasing interest in intra specific comparison represents a maturation of approach to problems of comparative psychology and one in which psychogenetics, the study of behavioral inheritance, has a major role to play. Psychogenetics can provide evidence on behavioral evolution by indicating the kinds of selective forces to which behavior has been subjected. Results of some recent psychogenetic investigations are presented to support these claims.

Young, Nancy F. (U. Hawaii) Independence training from a cross-cultural perspective. American Anthropologist, 1972(Jun), Vol. 74(3), 629-638. Studies relating age of independence training with achievement motivation and achievement have resulted in contradictory findings. The responses of 52 Chinese mothers in Hawaii to Winterbottom's Independence Training Questionnaire were analyzed in conjunction with (a) ethnographic observations of Ss' child-rearing practices, and (b) their 9-12 yr. old sons' school grades, ratings by teachers, and scores on the TAT. The lack of significant relationships between independence training and sons' achievement motivation and achievement behaviors was explained by the failure of the questionnaire to tap the mother's underlying motives for stating particular ages. The Chinese ethnographic data reveal that cultural factors, e.g., values, strongly affected the mothers' responses.

NEW RESEARCH

Investigator: Leonore Loeb Adler. (Adelphi University, Garden City, N.Y.)
Project: The "Fruit-Tree Experiment" as a cross-cultural measure of children's preferences of fruit trees under varied conditions of color availability.

The present study includes ten countries on four continents. It was conducted in schools where children were asked to draw a picture. The procedure was a replication of previous "Fruit-Tree Experiments" (with normal as well as retarded children). The Subjects were normal children ranging in age from five to twelve years. They were divided into four groups of different color availability: Group I had no restructions and could use all colors. Group II received only red, blue, and yellow; no mixing of colors was permitted. Group III received only orange, green, and brown; no mixing of colors was permitted. Group IV could only use a black pencil or a blue ballpoint pen, but no colors. All the children were asked "Draw a picture - any scene in color (only Group I, II, and III were told about "color") - with a fruit-tree in it."

It appeared from the results that limited color availability could influence different associations with relevant stimulus cues and imagery of children in the various countries where the study was conducted.

Investigator: Wober, Mallory, & Bukombi, Shem. (Makerere University, Kampala, Uganda).
Project: The Shift Risk Phenomenon, and Changing Attitudes to Birth Control in Uganda.

Indications from previous research were confirmed, among varied groups of undergraduates, that with suitably written problems, a group shift to safer decisions in choice dilemma type situations would be found. Furthermore, a start was made towards applying this phenomenon for a practical purpose. Two problems were used, one of which concerned a dilemma as to whether to use family planning methods and limit family size, or to continue a growing family, with all the attendant risks of jeopardising family prosperity and welfare. It was found that groups of undergraduates shifted significantly to safer decision levels after group discussion on this (as well as on the other) problem. Among a group of Commerce Students, who were exposed to courses which emphasised virtues in risk taking in general, there was safety shift just as much as with Social Science students. However, the latter, perhaps because they were more aware of demographic issues and problems, both started, and ended at safer decision levels on family planning, than the Commerce students. An attempt was made to explore whether those whose answers to a questionnaire on traditional versus western attitude position took a more western stance, would tend to shift to risk, while those who had more traditional attitudes might tend to shift more to safety, was not successful. Nevertheless, the finding is submitted as possibly offering a feasible method for family planning projects in certain situations, in developing countries.

Investigator: Johnston, Thomas F. (Western Washington State College, Bellingham, Washington 98225)

Project: Revealed knowledge through the use of hallucinogens in Tsonga fertility rites

This is a brief report of part of the findings of an anthropological and ethnomusicological study carried out among the Shangana-Tsonga of Mozambique and the Northern Transvaal during the two-year period 1968-70, under grants from the Wenner-Gren Foundation for Anthropological Research (#2504) and the University of the Witwatersrand.

I lived with the tribe for most of this time, learning the language, religion, music, and some of the economy and politics. Toward the end I managed to gain entrance to the secret river-rites which, in this society where infertility and infant mortality are high, 'guarantee' protection from barrenness by witchcraft through the use of fertility-associated visions, supernatural voice-hearing, music/color synesthesia, and other hallucinogenic experiences resulting from a combination of Datura fastuosa ingestion, auditory driving (drumming), hyperventilation (through dancing), hypersuggestibility, and the culturally-patterned motivations, expectations, and attitudes on the part of the participants.

In these secret river-rites nubile Shangana-Tsonga girls wear blue-dyed salempores and paint their faces blue -- a significant color in view of the belief that the small bluish-green snakes under the eaves of their huts (Dendrophis subcarinatus, called xihundze locally) are considered ancestor-gods, and that bluish-green patterns (mavalavala rihlaza) must be experienced after Datura fastuosa ingestion.

After marching in singing, hierarchical lines from the village to the river, the girls, under the supervision of the chief's wife and the 'schoolmothers' (the previous year's graduates) strip, humble themselves in symbolic attitudes, lie in foetal position on a palmleaf mat which 'separates them from the dust they knew as children', use poles to puncture skins stretched across water-containers ('breaking of water at parturition'), and are beaten with switches from the Datura fastuosa plant while astride tree-trunks and/or immersed in water (tactile reinforcement). Throughout all this they memorize and recite approximately forty secret formulae, chants, or songs (see Johnston, Thomas F., The Music of the Shangana-Tsonga, unpublished Ph.D. thesis, U. of Witwatersrand, 1972), many of the words of which are archaic, foreign, or otherwise unintelligible to the novices (thirty years later most Shangana-Tsonga women can still repeat these formulae accurately; they constitute one's 'credentials' vis-a-vis social stratification).

Upon arrival of the female practitioner wearing bandoliers of dried toads' skins and Datura fastuosa flowers, leaves, stalks, and seends, the novices are cocooned in brightly colored blankets in rows upon the palmleaf mat, and given potions of a brew made from the plant, into which has been mixed ground human bone and/or human fat (thus providing protection from the infertility-curses of witches, who 'eat human flesh'). The potions are served in a large ceremonial conch-shell, to the accompaniment of mime-specific drumming, while a second officiant inserts 3" porcupinelike clay squares bearing straws between the novices' legs under the blankets, representing regrowth of pubic hair, which has been shaved as divestiture of the old and in preparation of the new.

Under the influence of the drug the novices are expected to dream of flooded rivers and water (amniotic fluid?), see bluish-green patterns, and hear the voice of the fertility god. Seeing that the Shangana-Tsonga normally experience supernatural communication via dreams, we see here the complementarity of the cultural and the biological (Datura fastuosa is dream-inducing). Note also the complementarity of visions associated with the bluish-green ancestor-god snake, and the phallic symbolism (and hence fertility symbolism) of snakes.

The culturally-patterned expectations from this rite (it is called khomba -- the drug is called mondzo) are reinforced by the hypersuggestibility ever-present in the form of admonishments from the practitioner, and accompanied by increasingly faster and louder drumming. In this respect it is noteworthy that the multi-frequency

of untuned drums stimulates a larger brain area than do single-frequency sounds, and that the lower frequencies characteristic of Tsonga drums meet with higher amplitude-tolerance than do higher frequencies, the ear-receptors for which are more delicate. It is also noteworthy that untuned Tsonga drums and Tsonga use of polyrhythms more successfully tap the wide range of individual basic brain wave frequencies found in a human group. The drumming accompaniment is seen to complement the drug's effects.

Energetic dancing and violent gesticulating decrease blood glucose and increase the flow of adrenaline, yielding the possibility that the kinesthetic complements the biological (the drug's chemical effects), the auditory driving (the drumming), the tactile (the beatings), the psychological (the hypersuggestibility), and the culture-specific elements of the Shangana-Tsonga girls' khomba fertility rite such as procreational imperatives (no girl's kin-group wishes to return cattle paid for her).

The rite can be viewed scientifically as embodying the use of systems within systems, beginning with a partly ecological question (infertility due to malnutrition; infant mortality due to gastroenteritis, bilharzia, trypanosomiasis, and other areal diseases), and eliciting a partly ecological response (the use of an indigenous solanaceous plant to produce altered states of consciousness), the incorporation of the various goal-achieving ancillary mechanisms such as drumming and dancing having become established via adaptiveness, innovativeness, and sometimes functionally-oriented cultural evolution on the part of Shangana-Tsonga society.

MESSAGES TO COLLEAGUES

Research Facilities in Uganda

Those who wish to extend their fieldwork in the case of surveys, testing in primary and secondary schools, and testing of uneducated adults, may find it possible to have such work done in Uganda. An experienced research worker there, who has worked in this way for Internationally Known scholars from certain American Universities, can help to secure local research permission (advising beforehand on suitable ways of formulating the research request), can obtain translations and back-translations to and from the vernacular (Luganda), and can carry out the survey or testing work. He knows most of the local schools where testing has been done, and the metropolis and countryside very well. Any interested scholars should contact and negotiate terms with

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Summer Institute on Comparative and Analytical Methods in the Behavioral Sciences

At the second annual meeting of the Society for Cross-Cultural Research in Philadelphia, February 17-19, 1973, a discussion was held regarding the possibility of a summer institute on methods in the behavioral sciences. Several comparative and analytical methods were suggested as worthy subjects for an annual or biannual curriculum during a 10-15 week summer get-together. Out group suggested that hologeistic methodology, controlled comparison studies, path analysis of correlations might be included as possible topics for detailed coverage. However, we decided to solicit ideas from other comparative behavioral scientists interested in testing general hypotheses about human behavior, before sending a program prospectus to granting agencies.

Interested persons are urged to send suggestions on: 1) topics to be covered, 2) participants (graduate students and/or faculty), 3) extent of interest in a summer institute. Please send information or inquiries as soon as possible to James M. Schaefer, Secretary-Treasurer, Society for Cross-Cultural Research, Dept. of Anthropology, University of Montana, Missoula, Montana 59801, USA.

This communication is based on personal experience of visiting Chinese universities in Peking, Shanghai and Canton, during December 1972. Sources on the topic (Chin 1969, Whittaker 1970) are limited in dealing with the topic since they refer to archive material published before the Cultural Revolution. Psychology is not taught in China at the moment as part of a University curriculum apart from one course offered in the Education Department of Shanghai Teachers College, although psychologists are on the staff of both this institution and Peking University. Teaching staff were optimistic that psychology could be taught again within 2 years, the main problem being designing a course that was relevant to the needs of the State. Pre-cultural revolution course content was similar to that in Western universities, apart from the absence of courses in Perception and Cognition, these being replaced by "Marxism-Leninism-Mao Tse Tung Thought." University libraries held a representative sample of current standard texts in Psychology, some in English and others translated into Chinese from either American or Russian texts, as well as current subscriptions to internationally known psychological journals. Psychiatry is being taught in Chung San Medical College in Canton, and it was claimed that acupuncture was being used in the treatment of schizophrenia. Unfortunately it was not possible to explore the details of this further. The author has made informal contact with two psychologists in China and it is to be hoped that with the increasing normalization of relations between the People's Republic and other countries that more contacts can be made on perhaps a formal level.

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